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chiastic arrangement of the two passages is very clear. In the first *extremum* . . . . *finiat* (A) balances the last line of the second (A'); while *ut uideatur* . . . . *sequatur* (B) corresponds with lines 984-87 (B').

Accordingly, taking *haec sensus natura* as "our natural vision," the passage results as follows :

Further, an end of nothing seems able  
 To be, unless beyond there be something to bound it; though  
     there seem  
 A point beyond which our natural vision does not reach.  
 . . . . .  
 In fine, before our eyes (= natural vision) object seems to bound  
     object;  
 Air disparts the hills, and mountains the air;  
 Earth the sea, and again the sea bounds all the lands;  
 Yet truly is there nothing to bound the universe beyond.

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## ΣΤΑΜΝΙΟΥ IN ARISTOPHANES *FROGS* 22

εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλή τρυφή,  
 ὅτ' ἐγὼ μὲν ὦν Διόνυσος, υἱὸς Σταμνίου,  
 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχῳ,  
 ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι;

Σταμνίου is the genitive case of the *character* name Σταμνίας, 'Old Wine-bag,' 'Beer-barrel,' 'Altes Weinfass.' Compare Καπνίας in a similar context in *Wasps* 151:

ἀτὰρ ἀθλιός γ' εἰμ' ὥς ἕτερος οὐδεὶς ἀνὴρ,  
 ὅστις πατὴρς νῦν Καπνίου κεκλήσομαι.

It is not the common noun σταμνίον, 'wine-jar,' used as a proper name, as Kock ("Fasses Sohn"), Van Leeuwen ("urcei proles"), and Liddell and Scott indicate, though the editors hint at the truth when they compare Λαγυνίων in *Ath.* 584 *f.* Add Κοτίλων. The great fondness of the Greeks for nicknames is well-known. When some mental, moral, or physical peculiarity of a man was prominent, they were always ready to make up a nickname for him by adding to the word which denoted this peculiarity one of the name-forming suffixes -ων, -ίων, -ίας, κ.τ.λ. that were used in the shortened forms of proper names, in order to give it the appearance of a real name. Compare γάστρων in *Frogs* 200. Such names are not the same as diminutives: a diminutive differs little from its primitive in meaning, but a character name is applied to a *person* who is characterized by the thing which the primitive expresses.

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